

Self-Realization Fellowship Lesson

"Thy Self-realization will blossom forth from thy soulful study"



Copyright © 1956 SELF-REALIZATION FELLOWSHIP
Copyright © renewed 1984 SELF-REALIZATION FELLOWSHIP
3880 San Rafael Avenue, Los Angeles, California 90065

S-4 P-95

PARAMAHANSA YOGANANDA, Founder
All Rights Reserved (FOR MEMBER'S USE ONLY)

MAY WE BEHOLD NOTHING BUT TRUTH

By Paramahansa Yogananda

Heavenly Father, awaken within us Thy consciousness of peace and happiness beyond dreams. Teach us to find the one highway of inner spiritual law through which we may find Thee. Father, Thou art our Beloved. It is our birthright to seek and to know Thee. Naught or good, we are Thy children. Reveal Thyself to us.

We offer to Thee our devotion. Bless us with calmness and understanding and right effort, that we may see all the rivers of our desires moving toward Thy presence within and without. Lead us from worry to divine love. With burning hearts, with flaming souls, with ardent minds, we lay at Thy feet of Omnipresence all the flowers of our devotion.

Open the stars, open the blue, open the doors of blossoms and call our thoughts and feelings, and nature and history, and show to us Thy great presence. Father, Almighty Being, our Beloved God, with every cell of our bodies, with every thought of our beings, we long for Thee.

Wherever light is, darkness can be no more. We closed our eyes and beheld darkness only. Open our eyes that we may destroy this self-created darkness and behold naught but Thy light, and may we emancipate ourselves in that Light. Let us behold naught but beauty, naught but good, naught but truth, naught but Thine immortal fountain of Bliss.

PRAYER

Father, leave me not in the pit of temptation, wherein I fell through misuse of Thy gift of reason; but if it be Thy desire to test me, make Thyself more tempting than temptation.

HOW TO OVERCOME TEMPTATION

These lessons teach you that you should not cynically accept temptation, but rather make it your business to find out that there is a happiness better and more lasting than the limited pleasures offered by temptation. We are living in a new age. Standards of living are changing. The scientific way to live is to go within yourself and ask yourself whether you are doing right or wrong, and be absolutely sincere with yourself. If you are sincere with yourself, you are unlikely ever to go wrong; and even if you do, you will be able quickly to correct yourself.

Be master of yourself! You must remain in the safety of your castle of reason. If you know how to destroy delusion by the power of your mind, you will not become its victim. Above all, be true to yourself. The old orthodox way is to deny temptation, to suppress it. But you must learn to control that temptation. It is not a sin to be tempted. Even though you are boiling with temptation, you are not evil; but if you yield to that temptation, you are caught temporarily by the power of evil. You must erect about yourself protecting parapets of wisdom. There is no stronger force that you can employ against temptation than wisdom. Complete understanding will bring you to the point where nothing can tempt you to actions that promise pleasure but in the end will only hurt you.

LAW OF ACTION

All human events are rooted in the law of cause and effect. There is nothing called "fate." From the effects of all actions we can trace a cause. In this life you are the architect of your own destiny. No matter how terrible life is, owing to the effects of past wrong actions, it is never too late to change the future, for you are your own savior.

You think you are free, but you are not really free until you have liberated yourself from the effects of past and present actions. When you understand the law of cause and effect, you can see clearly a just reason for all the conditions of life that may now appear to you unjust.

Past actions are not only those that you were performing a few minutes, days, or years ago, but include actions of your past lives as well. Would we not consider God very unjust if He gave to one person the brain of a moron and to another a brain of high intelligence? God is not partial. It is we who create such conditions for ourselves, the result of our own past and present actions. We are immortal, but we imperfectly express our immortality, and we cannot go back to God until we have overcome our imperfections.

Past actions leave in your mind seeds of future developments. If you consume the seeds in the fire of wisdom, they cannot sprout into future effects, and you will become a free individual. You cannot be free until you have burned those seeds of action in the fire of wisdom and meditation. You should not allow your actions to be wrongly influenced by custom or environment. You should stay away from evil because it is harmful. You should use your wisdom and intelligence to choose the company and the environment that will contribute to your highest good and happiness, and to resist evil customs or environment if you cannot immediately better conditions.

GUARD AGAINST EVIL Do not get into the power of evil; you can avoid it by not forming bad habits. If you form bad habits, evil has already won the battle, and it may be a long time before you will awaken from delusion. Satan is working his way into your life through diseases, mental sorrows, and satiety. When boredom fills your mind, you lose sight of all happiness. The best way to escape is to convince yourself that you are not a sinner, but a child of God. You have been a victim of Satan, and you must try to correct yourself.

Destroy all darkness by light, evil thoughts by good thoughts, and temptation by meditation. Any time you feel that something is overpowering you, meditate. That is the best cure. If you are always kind, darkness will fly. If you have made up your mind to be good, then you are no longer a sinner, even though you fail occasionally. You are simply sleeping in ignorance, and you are imagining that you are suffering from poverty, illness, and so on.

You must always remember that you lead yourself into temptation. True reason will always show you that you are doing wrong, if you consult it. When your reason and will act, then you will become powerful against temptation. Your will power must never become impotent. Do not let anyone control you. You must be able to resist. On the other hand, you must never be stubborn when you should be reasonable.

CONTACT DIVINE SPIRIT First make your contact with the Divine. Satan's method of temptation is to delude you into feeling the little joy of material things and to not let you feel the higher joy of Spirit. God is the only real possession to have because He is happiness everlasting. We should want God because He is the panacea for all our suffering. He is the answer to all our needs. The very thing that our hearts cry for--love, wisdom, everything--we find in contact with that Complete One. After all, even if you are the most famous man in the world, when you die that will be the end here, and you will not remember that people adored you. Only the great ones such as Krishna or Christ know, because they are omnipresent and conscious. Why try to have something that you will lose just as you cross the threshold of the grave?

Increase more the influence of good by contacting God. Nothing can come to you that you haven't earned now or acquired before. Remember, God is not creating your destiny. You are the maker of your own destiny. You can change your destiny (created by your past actions) only

by contacting God. You are your own judge and your own savior. You can free yourself if you choose. God cannot force you because He has given you free choice; but He can help you if you are in tune with Him. Usually you are resisting God, through wrong habits of thinking and living, and so He cannot help you. God helps those who help themselves and who ask Him to help them. Remember this: it is the power of God that will help you. Be fearless and feel that you are a child of God and that God shows no special favor to anyone.

Why should we avoid temptation? Because temptation produces suffering. The best way to overcome temptation is by comparison. Meditate more and see if meditation doesn't give you more happiness. When the greater joy of God comes, you will see that what you have is greater than temptation. Remember, as long as you feel that temptation is something you must have, you are in the region of Satan, and evil will sometime or other get you.

As soon as you are angry or jealous, you are in the possession of Satan. As soon as you forgive, you are with God. How this knowledge simplifies everything, instead of blindly saying, when you are tempted, "There is no evil." Anything that will hurt you and yet you want to do, remember, that is temptation. Never let it get hold of you, for it will weaken your will. Be strong.

When I went into a beautiful temple in Cleveland, I had a great vision. I always loved temples and large buildings, so God showed me a great temple with a beautiful organ, with a congregation of ten thousand people. He said, "Do you want this temple without Me?" Then He showed me a vision of a tree with myself and a few disciples seated under it. He asked: "Or would you prefer this, with Me?"

I quickly answered: "Lord, I would rather be under the tree with a few disciples and with Thee in our midst. Because Thou art, all things are. All beauties are but the windows through which we behold Thine infinite beauty. The beauty of the rose and the beauty of the moon are but reflections of Thy beauty."

THOUGHTS TO REMEMBER If you are nonattached, you have disconnected yourself from evil, and have connected yourself with God. If you can keep nonattached and active for God, you will experience a most wonderful state of being. You now have a great chance to attain this state. Whatever you do, you must do cheerfully for the service of all, and be very ambitious in well-doing.

Do not grieve because you have so few things. Whatever you have, be happy. It is better to be satisfied with little in the way of material possessions; but in spiritual matters you must be very dissatisfied unless you have communion with God. Attachment is a wall between you and God. That is the test of God. Your difficulty is not mine, and my difficulty is not yours. If you have difficulties, the best way to overcome them is to be nonattached.

Destroy the wall between you and God. What is given to you, you must take care of, and at the same time you must not forget God. If you do become attached, you will forget God; and that is the test of life. The greatest test is whether you can remain like a divine king, behave like a divine king, and go from this earth like a divine king. Do not wait for death to teach you that lesson. Learn that lesson today. Be an immortal playing on the stage of time, not to please yourself, but to please the Heavenly Father, and thus please yourself. Become attached to Him.

The devotee who has already formed habits of indulging in material pleasures becomes depressed when he realizes that he has to give up his dear, long-known psychological relatives of evil tendencies. Then he reasons: "Why can't I enjoy material and spiritual pleasures together?" not wanting to face the fact that this only amounts to wanting to enjoy a poisonous drink and an invigorating tonic at the same time. He erroneously imagines that if he moves into the deeper regions of ecstasy, his mind will be completely unconscious of the world of the senses, and that, by continued inner contact, he may dull the reactions of the senses and ultimately, through long disuse, his sense-faculties may even be utterly annihilated. The above fear is baseless; for a true devotee in deep ecstasy of meditation finds his sense-perceptions and senses highly sensitized by contact with the all-powerful and all-seeing God.

FEEDING THE SENSES

A man who lived in one of the coldest parts of Alaska received one day from the United States a large package. In it, carefully preserved against the cold, were bunches of luscious, long, lady-finger grapes from a friend who lived in Fresno, California. Every grape seemed to hold the fragrance and warmth of the sunny valley where they were grown, and their taste was as tempting as that of wine. As he fondled and savored and slowly ate the grapes, the Alaskan wished that they might last forever. He became so enamored of them that he could think of nothing but reaching the country where they are grown. He disposed of his holdings in the north and, through the kindness of the friend who had sent the grapes, secured a job at Fresno where all kinds of grapes grow abundantly.

On his arrival, the Alaskan was invited to the home of his friend; and soon a young lady, who had been told of his predilection for grapes, brought him a large bunch of his favorite variety. He was almost beside himself with joy, and began to eat them at once. Muttering his thanks as he munched, he hurriedly gulped the fruit. The young lady, who herself owned a huge vineyard, was amused at his delight over such a simple gift. "Well," she smiled indulgently, "you shall have all the grapes you want. I own a vineyard here, and every day I shall keep you supplied."

The next day, very early, she arrived at his house with a large basket of grapes. The greedy Alaskan, who had not yet digested all the grapes he had swallowed so hurriedly the previous night, came out of the house yawning. Still, when he saw the contents of the basket, he was at

once wide awake and filled with joy at the prospect of feasting at will on all the beautiful bunches of fruit this kind acquaintance had brought. "Oh, how wonderful to have so many grapes! Thank you so much!"

When his benefactor had left he tasted a few grapes, although in his mouth still lingered the taste of grapes now fermenting in his stomach. So the man amused himself by gloating over the firm and beautiful globules of color with admiring and greedy eyes. But after an hour or so had passed, his appetite returned and he began to eat again. All day long at intervals he swallowed...grapes.

Next morning--at what seemed to him like the break of dawn--the Alaskan heard his generous provider calling to him. Trying to hide his sleepiness--and the slight touch of vexation he felt at being roused from deep slumber--he appeared at the door with a forced smile on his face. There she stood with a still larger quantity of the finest grapes her vineyard could yield. He greeted both the lady and the grapes with just slightly wilted enthusiasm.

On the fourth morning the vineyard-owner appeared, laden as usual with grapes. It looked to the Alaskan as if she had more than ever before, and he asked himself if it could possibly be only a few days that he had been eating grapes. He could manage only a half-smile and a few rather feeble words of appreciation. "It is really very good of you, but I still have some left over from yesterday."

On the fifth morning, the grape-gorged Alaskan heard his benefactor at the door again. This time he could not manage even the vestige of a smile as he opened the door, commenting unenthusiastically, "Oh, grapes again! It is really kind of you but, I have enough." However, he did not tell her how many he had left over, and so when he came back into the house with the day's offerings, he had to look around for some place to put them. The pans and platters in his little kitchenette were full.

On the sixth day, so that the Alaskan would not fear her generosity was waning, his benefactress brought as many grapes as she could possibly carry. But her knock brought the Alaskan leaping out of bed to yank open the door and face her as if she were an unwelcome ghost. And indeed she was the personification of a ghostly figure that pursued him through nightmares all week, offering bunches of grapes as big as babies. "Oh no! Not grapes again! For heaven's sake, no! Everywhere I look --grapes, grapes, grapes!"

But the vineyard owner only smiled understandingly at this unmannerly outburst and remarked, "Well, I see that you have been cured of your greed for grapes, and I don't think you will ever gorge yourself on them again."

Yes, "too much of a good thing is bad." Too much of any material thing is bad; and no matter how pleasurable a thing is, if you over-indulge in it, pain will result instead of pleasure.

The owner of the vineyard in this story gave of the boundless store at her disposal until the greedy man was surfeited; and she only smiled at his childishness and petulance when he complained. In the same way, Divine Mother--owner of the vineyard of the world--often gives her foolish children all they want of material gifts. When they are greedy, they must learn through trial and error that any overindulgence brings pain.

So remember, do not overindulge in anything--sexual pleasure, eating, sleeping, working, social activity, or any activity. If you do, unhappiness is the certain result. The sages of India have always taught their disciples this truth, and it is an important point in the sacred scriptures.

AFFIRMATION

I laugh at all fears, for my Protector, Father, Mother, Beloved God is especially attentively awake and present everywhere with the deliberate purpose of protecting me from the temptations of evil.

Self-Realization Fellowship Lesson

"Thy Self-realization will blossom forth from thy soulful study"



Copyright © 1956 SELF-REALIZATION FELLOWSHIP
Copyright © renewed 1984 SELF-REALIZATION FELLOWSHIP
3880 San Rafael Avenue, Los Angeles, California 90065

S-4 P-96

PARAMAHANSA YOGANANDA, Founder
All Rights Reserved (FOR MEMBER'S USE ONLY)

TEACH US TO HEAR THY VOICE

By Paramahansa Yogananda

Heavenly Father, walk through our feet, work through our hands, that we may perform Thine everlasting good. Behold through our eyes what we should behold. Use our speech to speak Thine inspirations and shower Thy kindness from the fountain of words.

Heavenly Father, let Thy fragrance ooze from our hearts and draw souls to Thy temple. Throb in our hearts, that our hearts may throb in tune with everyone. Work through our minds that we may bring others to Thy peace. Be forever on the altar of our joy.

Father, no more forgetfulness! No more shall we walk the pathway of life, torn and bleeding with sorrow. We have been Thy prodigal children. Show us the highway that leads to Thee. Give us bursting devotion of the heart, and in the echo of devotion teach us to hear Thy voice.

PRAYER

Heavenly Father, teach us to feel that no duty is more important than our duty to Thee, since no duty is possible without Thee. Teach us to love Thee above everything, as we cannot live or love anything without Thy life, Thy love.

THE LIFE OF A YOGI VERSUS A BUSINESS LIFE

Most people reason that if they first acquire prosperity, they can then think of God. But we must have God first, because He is our greatest need. Once that consciousness of His presence comes, we shall have real happiness. God must be with us always. If but once we achieve that incomparable contact with God, the universe will be at our feet. It is an absolute truth. We should not forget that God is our provider. It isn't what we own, but what we can acquire at will that denotes real prosperity.

To live unspiritually is to live a contradictory life. When our whole consciousness, no matter what our faults are, is yearning and striving toward God, toward the silence, that is being with God. When we perform all the duties of life cheerfully, without letting concern for duties upset our inner happiness, we are experiencing spiritual happiness. Our whole mind and consciousness are going back toward the Source--toward God. Freedom, happiness, and plain living are the most desirable necessities of life, so the masters of India teach. That is why the masters give the training of plain living and high thinking to students from the beginning of their novitiate.

We are living directly by the power of God. We are supplied with life force and sun and air and food directly by God. Suppose He suddenly changed the climate of earth and made it intolerably extreme. What then? Where would be the food? How would we live? Why not remember that God is the supporter of the life that He gave to us? Even though He made that life dependent upon food, still He is the support behind the food and all other outer necessities. He is the Cause of everything, and when we lose our connection with Him we are bound to suffer.

It is His lightning splendor that is borrowed by the lightning. All lights lose their luminosity before the glory of His light. All beautiful things exist because of God. Because God is, all things of beauty are beautiful.

To forget God and live buried in luxury is heathenish. Yogis have learned that God can never be found outside, but that when we go deep within the soul, in the temple of God, we can say: "No one in the whole world cares for my health, prosperity, and happiness as my Heavenly Father does. He is with me always. Having little material wealth, I yet have everything, for I have God."

Self-Realization Fellowship has come to show mankind why some were born poor, and why others were born rich; that we must depend no more upon man for prosperity, for God is the source of all prosperity, health, power, and immortality. The yogi says: "Be free within. Take God as your provider and live no more in poverty consciousness."

Real prosperity, and real freedom are attained when we realize that God is our provider, and that we are absolutely dependent upon Him. When we have that consciousness, we need not care what happens externally, because we are in the immortal arms of God. Isn't that better than to live unhappily without God, suffering from poverty? Jesus was not wealthy. Yet he was the happiest person in the world. He had God, and he knew that God was the provider.

Riches of the world are perishable, but the riches of God are imperishable. A million times a man tortures his soul with earthly incarnations, and the only way that he can find release is to find God. Having God, he will find, is more worthwhile than having all the riches in the world. Be a true child of the Father of the Universe and say: "Earthly riches are but toys. I am rich, for I have my God." Be sure of Him first, then you will see that everlasting riches will be yours in this life and beyond.

Your success or failure now is more or less due to influences from the past, but you can remedy your mistakes because reason and will have been given you. There is no difficulty that cannot be solved provided you believe that you have more power than troubles. You must use that power to explode your difficulties. Very few people try to succeed scientifically. We often hear someone say: "I am lucky," or, "it is fate"; but there is no luck or good fortune that you did not attract to yourself in the past, and there is no misfortune that has not come through wrong actions here in the present, or else way back in the past. That is why some people are born poor and some healthy, rich, and so on. Otherwise, if God made us His children, all equal, and then put some in good homes and others in bad homes, where would be His justice? Remember, the greatest of all things is to please God first. If the whole world is pleased with you and God is not pleased, you have nothing; but if the whole world forsakes you and God is pleased with you, then you have everything.

We are absolutely dependent for life itself upon God's laws, and He will show us the way out of all our difficulties. Mankind shows us a way of life and then "leaves us cold," to reap the results of our errors. God's way will bring happiness and prosperity. If we can reach that state wherein we can say: "What is mine is yours," this world will be much better. In this age of selfishness it is extremely difficult to be prosperous. Selfishness must go. It can be destroyed only by everyone's being unselfish. We must live that way ourselves, and the best way to teach others is by our own example.

Saints and yogis never give up. No matter what our difficulties may be, if we do not give up, we are struggling against the stream; and to struggle is to win the favor of God. Every man must make a supreme ef-

fort. We must not let life idly float us down the stream. Keyserling said: "So many pass by the Ganges river and see only the muddy water, but I felt the vibrations left there by the great saints."

BASE BUSINESS
PRINCIPLES
UPON TRUTH

We should learn to spiritualize service--to perform work that gives the best service to mankind. He who makes service rather than money his goal will see the entire plan of his life change. He will never be left out. Most people cannot maintain a balance between the material and the spiritual life. The spiritual man needs money and the material man cannot live happily without God. The spiritual man works with the consciousness that God is the Doer. The material man works too, but he works and acts with the consciousness that he is the doer, and as such he makes himself miserable through his likes and dislikes.

All business activities, whether for spiritual or material purposes, should be based upon true business principles, employed with discrimination. Without that sense of proportion, everything we do tends to produce misery instead of happiness. If a man invites a crowd of poor people to a festivity, and doesn't have the money to buy food for them, that is lack of discrimination, lack of balance in planning. We must understand the law of order which governs our actions. It is wrong to use religion for promoting business, although it is good to use business methods in furthering religion. There is a universal law of happiness that works. If we follow that law, happiness and prosperity are bound to come.

When business principles are not based upon truth, they are bound to bring misery and suffering. In business principles there is sometimes a great error of untruth, since some business methods are based upon selfishness and on making people matter-bound through sense-attraction.

Man should purge his consciousness of the selfishness of material luxury. He should enjoy more luxury in his soul, and so decorate himself with the knowledge and wisdom and love of God. We should learn to live simply, and by one common principle: looking out for one another's good. That unity of purpose can never come if there is selfishness in individual hearts.

The one-sided businessman who is forgetful of his other duties of life, is not a truly successful man. It requires greater skill to live life evenly, rightly, and successfully. He who only keeps his engagement with money is left behind by God. It is true that God has given us the pangs of hunger, so that we get busy and make money to support our physical bodies. Yet it seems that just maintaining our physical bodies is not the goal of life. There is little difference between eating food from a gold plate and from a tin plate. The food in both cases is equally satisfying to hunger. Then why concentrate upon unnecessary things, or go on constantly multiplying useless desires for more? To create such meaningless demands for luxuries is to become engaged night and day, giving one's life blood, in a foolish pursuit.

Business should not be synonymous with private profiteering. That idea must be eradicated. The glory of divine knowledge is in the recognition of one's fellow beings as brothers. However, it is dangerous to bring people together without first trying to unite them by spiritual methods. If spirituality is forsaken, that is the death of good business, which will evolve only out of unselfishness.

India's material side didn't deteriorate because of her high spiritual development, but because India didn't put enough attention on materiality. She developed only the spiritual side. And the Western people didn't fail spiritually because of their material progress, but because they lacked the desire to develop the spiritual side as well. There must be a balance. God is no respecter of persons; whoever obeys His laws will find happiness. The East needs some of the West's business methods, as the West needs the spiritual methods of the East.

THOUGHTS TO REMEMBER

Many persons reason that renunciation of material pleasures is almost an impossibility in the business world, or while living among men whose thoughts are centered on material aspects of existence; but the average man is not advised to return to the jungle in order to find peace. He must learn how to be in the world, yet not of it. He must not be negative toward his surroundings, but neither should he blind himself with material pleasures, and thus fail to enjoy the vision of superior happiness.

TWO BLIND MEN WHO SOUGHT RICHES FROM GOD AND A KING

Akbar the Great (1556-1605), a Mogul Emperor of India, was one of the greatest Asiatic monarchs of recorded history. He won the title of "Guardian of Mankind" because of the benevolence of his rule and the devoted zeal with which, at the same time, he sought to regain lost sections of the once vast empire that had broken away under long periods of misrule before his ascension to the throne.

Akbar fostered religious tolerance among the many diverse religions of India. During his reign, Hinduism and Islam flourished side by side in complete harmony. Akbar sometimes dressed as a Muslim and went into a mosque to pray, and at other times he might dress as a Hindu and worship in a Hindu temple. This broadminded emperor went about showering good on needy individuals and social groups throughout India.

It so happened that Emperor Akbar was in the habit of riding in a richly decorated carriage drawn by eight horses. Heralds and bodyguards would trumpet his approach in all quarters of the city. In spite of this great pomp and splendor it was Akbar's strict order that the procession be stopped at any time, anywhere, if any of his subjects wanted to offer him a petition.

One day, as the royal procession passed along the boulevard, the emperor's attention was attracted by two blind men, sitting about twenty yards apart, shouting for alms. He ordered the carriage stopped in

front of the first one, who kept repeating: "To whom the emperor gives, he alone can be rich." After listening thoughtfully, Akbar ordered his carriage moved forward in front of the second blind man, whose cry was: "To whom God gives, he alone can be rich."

For a month, whenever his procession passed along the boulevard, the great ruler heard the two blind men shouting their respective demands for riches from him and riches from God. At last, feeling quite flattered by the first blind man's utterance, "To whom the emperor gives, he alone can be rich," Akbar ordered one day that a very large loaf of bread be baked, and that the inside be stuffed with solid gold. This loaf Akbar gave to the first blind man. The emperor completely ignored the second blind man, who cried that God alone could make him rich.

Soon after, Akbar went on a hunting trip. When he returned and once again passed along the boulevard in his usual way, he came across the blind man to whom he had given the loaf. The beggar was still shouting: "To whom the emperor gives, he alone becomes rich." Then Akbar had the royal coach stopped, and he leaned out and asked: "What did you do with the loaf I gave you?" The man replied: "Your Royal Highness, the loaf you gave me was too large and not well baked, for it was very heavy; so I sold it to the other blind man for ten cents. I was happy to get even that much money." Akbar looked about for the second blind man but he was nowhere to be seen. Upon inquiry, Akbar learned that the other blind man had given the loaf to his wife, who had opened it and found the gold. With this they had bought a home. When he heard this, the emperor at once realized the lesson implied. With inner humbleness, but with an outward show of wrath, he rebuked the first blind man, saying: "You fool, you gave away my gold-stuffed loaf to your friend who depended upon God and not upon me for wealth. From now on you must use his motto: 'To whom God gives, he alone can be rich.'"

The moral of this story of the two blind men is certainly applicable today! Millions of people think that all wealth comes from the banks, factories, and jobs, and through personal ability. Yet periodic great depressions prove that there are divine laws, aside from known physical laws, that govern the physical, mental, spiritual, and material phases of life. Every day strive to be healthy, wealthy, wise, and happy, not by taking away the health, wealth, and happiness of others, but by including their happiness and welfare in your own.

The happiness of individuals, of family members, and of nations, depends entirely upon the law of mutual cooperation or unselfishness, and on living up to this motto: "Father, bless us, that we may remember Thee always. Let us not forget that all blessings flow from Thee."

AFFIRMATION

Father, Thou art my riches; I am rich. Thou art the owner of all things. I am Thy child. I have what Thou hast.